

# THE MISSIONARY HELPER

*Faith and Works Win* —

VOL. XXX

APRIL, 1905

No. 4

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MOTTO: *Faith and Works Win.*

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## An Easter Song

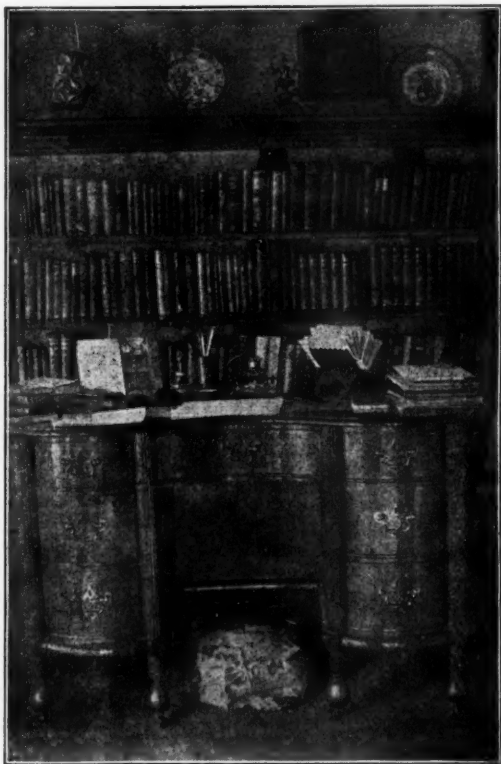
**A SONG of sunshine through the rain,  
Of spring across the snow;  
A balm to heal the hurts of pain,  
A peace surpassing woe;  
Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary and Easter Day,  
Earth's saddest day and gladdest day,  
Were just one day apart.**

**With shudder of despair and loss  
The world's deep heart was wrung,  
As lifted high above His cross  
The Lord of Glory hung;  
When rocks were rent, and ghostly forms  
Stole forth in street and mart;  
But Calvary and Easter Day,  
Earth's blackest day and whitest day,  
Were just one day apart.**

**Oh, when the strife of tongues is loud,  
And hearts of hope beat low,  
When prophets prophesy of ill,  
And mourners come and go,  
In this sure thought let us abide,  
And keep and stay our hearts,  
That Calvary and Easter Day,  
Earth's heaviest day and happiest day,  
Were but one day apart.**

—Selected.

## FROM THE EDITOR'S DESK



APRIL notes must call attention to several matters which demand our immediate thought and prayer. First of all, note the secretary's announcement, on another page, of the special meeting to be held in Haverhill, Tuesday afternoon, May 9, for the purpose of hearing and acting upon the report of our committee appointed to consider the action of the Joint Committee. Mrs. Page writes that she thinks they will be able to take care of all the ladies who go, and she hopes they will remain to attend the Massachusetts Association meetings which immediately follow. It is very important that as many of the workers be present as possible; but whether we go or are kept at home, let us pray daily, from now on, that God will reveal his way to

those who will have it in their power to direct the policy of the W. M. S. into new channels. . . . An appeal comes to us all from a Free Baptist fellow-worker: "You have seen in the *Star* a call to a new evangelism. Does the Good Spirit put it into your heart to respond? to talk about it, write about it, work for it, pray for it? Won't our sisters take hold of this matter—the HELPER—the auxiliaries—and all?" "Yes, yes." I am sure that the reply is universal and swift and glad. Before the appeal came, our hearts had been touched by the knowledge of this wide-spread movement, and the article on "A Great Awakening" was begun. It is a joy to know that our people are uniting everywhere in this one appeal for the outpouring of the Holy Spirit. . . . A brother writes: "When I think of the ever-increasing richness, depth, breadth, and sweetness of the 'all things' through which we are 'enriched in Him,' and then of the far-offness of the average Christian, not excepting myself, how I wish 'I were a Voice to travel the whole church through' that God might use me to awaken a few to their rights in Christ Jesus." . . . Miss Dawson wrote in December: "I have been praying the Lord to send in some children who need saving, and on Tuesday he answered, and

sent a little girl and her baby brother. The mother had died in the Pilgrim Hospital. A bad woman was trying to get the little girl for bad purposes. How glad we are she was saved! The baby will, of course, go to the Boys' Orphanage. The girl's name is Mukha, and she is about eight years of age." Mukha is supported by the N. Berwick, Me., auxiliary. . . . A young woman came to Dr. Mary Bachelor, at Midnapore, recently, and said she wished to leave her old life and stay where she could learn about Jesus. This she did, in spite of the determined opposition of her family. . . . Miss Dawson wrote that while she was in Midnapore, some time ago, she went to see Inda and Subodhini. Both seem very happy in their new homes, and if those who supported them could see them now they would feel that the money had been well spent. Inda was formerly supported by the young people of Gonic, N. H., who now have Umbeka. Subodhini was supported by Mr. Ira Clynick of Granada, Minn. He now provides for Louinie. Miss Dawson adds: "We are so thankful for the continued good health of the girls, especially at a time when there is so much sickness all around." . . . Prof. Brackett writes that \$2500 per year, for the next two years, has been secured from the State for Storer College. Good! . . . The new Cradle Roll leaflet, "One Day with a Girl in India," contains pictures of four of the orphan children and of Sinclair Orphanage. Mrs. George will be glad to send it to all C. R. superintendents for ten cents per dozen. . . . Our treasurer wishes attention called to the fact that only 86 shares are taken in the Roll of Honor, and that at least 125 shares in all should be taken. . . . We return thanks for literature received from the Christian Woman's Board of Missions; also from Dr. J. M. W. Farnham of Shanghai, China, of which we hope to make further mention.

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#### A GREAT AWAKENING

"THE world is on the eve of the greatest religious awakening known in history." So a general in Christ's army has declared, and so we may well believe. Are *we* in the right attitude to receive and pass on the blessing? God is ever waiting to pour out his Spirit upon the children of men. Inconceivable power is all about us, ready for instant use. When we bemoan our inability and the poverty of results in the spiritual life, it is like a man living in a house wired for electricity who finds fault with the darkness, when he has failed to adjust the switch which turns on the current.

A little band of believers in Wales prayed for a special baptism of the Holy Spirit. Spontaneously, in different places, apparently without any local preparation, the fire leaped forth — a young girl's passionate testimony in an Endeavor meeting; a young man's consecrated leadership; men hardened in wickedness becoming as little children and leaving all for Christ; a people touched and

uplifted, they knew not how. The fire once kindled needed no feeding. It humbled and glorified rich and poor, high and low, wise and simple alike, as the following story, told by Rev. G. Campbell Morgan, beautifully illustrates :—

“ In one of the mines, a collier was walking along, and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, ‘ Jim, I have been waiting two hours here for you.’ ‘ Have you, sir?’ said Jim. ‘ What do you want?’ ‘ I want to be saved, Jim.’ The man said, ‘ Let us get right down here,’ and there in the mine the colliery official, instructed by the collier, passed into the kingdom of God. When he got up he said, ‘ Tell all the men, tell everybody you meet, I am converted.’ ”

In five weeks 20,000 new members were enrolled in the churches. Later reports affirm that 80,000 people have been converted, and the blessed work is still widening.

Then England began to feel the force of this gigantic wave of influence. There, however, the work was planned for and systematized. Fifty thousand persons were pledged to pray daily for God’s blessing upon the movement. Meetings were conducted by American evangelists, Dr. Torrey and Mr. Alexander, in Albert Hall which seats 11,000 people. The immediate results of the opening services was the conversion of hundreds of hearers. A London paper wrote : “ It is far and away the greatest religious crusade in the annals of the country.” Hundreds of revival meetings are being conducted in all parts of Great Britain, and one hears the revival songs sung everywhere and in oddest possible places.

There has been a widespread religious awakening in Bulgaria, in spite of the fact that external conditions have been unfavorable to spiritual experiences. “ The political situation was tense, animosities were sharp, and attention would naturally be diverted to secular affairs. But the evangelical Christians gave themselves to prayer, and the Spirit of God has descended in a remarkable way, and blessed results have followed.”

Our own country has not been passed by. Cities, west and south, have been mightily moved. Dr. Dawson has helped to kindle the flame in Boston and other places. Will the movement be widespread here, as elsewhere? That depends upon the Christians of each community. Through the *Morning Star* our own people are called upon “ to prepare for the manifestation of the grace and power of God in our midst.”

At this Easter time, and, also, in connection with our thank-offering services, as well as daily in our Quiet Hour, let us pray for such an outpouring of the Holy Spirit that our ways shall be illuminated, our works have power, and, as never before, we shall be the means of making known the saving Christ to an unsaved people, at home and in India and Africa, or wherever God calls us to work.



## THINGS TO BE THANKFUL FOR IN BALASORE

BY REV. G. H. HAMLEN

## II

AMONG the assets of the missionaries who began our work in Balasore sixty-six years ago, were half a dozen orphan children. From that day to this, the care and training of orphans has been a part of our mission work. At one time a number of children rescued by government from those who had set them apart



CHILDREN IN SINCLAIR ORPHANAGE

for sacrifice were committed to the care of our missionaries. Some of them and their descendants have been useful helpers in our work. The great famine of 1866 left many orphan children to our care. Numbers of these were converted, and became the heads of some of our best Christian families. And from one cause and another, girls and boys have come into our care, some saved from a life of infamy, some from abuse and starvation, and almost all from moral and

spiritual ruin. Not all have become shining lights in the community, but all have been given a chance. There are now about one hundred boys and girls in our orphanages at Balasore, receiving the best Christian nurture and training that we can give them. Most of these children are supported directly by individuals, Sunday-school classes, C. E. societies, and the like, here at home. This gives a direct contact that is helpful there and here. For our orphanages and all that they have done and are doing, let us give thanks.

Next come our churches. They practically grew out of our orphanages, at first, just as did many of our Christian homes. There are eight of these churches. That in Balasore city is the oldest and largest. It has about two hundred members, and is wholly independent of mission support. Further, last cold season it sent its pastor out into evangelistic work, and paid his expenses. The churches at Santipore and Chandbali pay a part of the salary of their pastors, and receive a proportionate share of their time and labor. The church at Metrapore has gotten along without a paid pastor for some years. The other four are small and almost wholly dependent as yet. But the idea of self-support has taken root, and is growing. And further, there is a movement toward engaging in mission work with other Baptist churches in that section of India.

These churches are gradually making a place for themselves in the communities where they are. There are yet many defects in them, but they have the germ of the true church. It has been hard to teach our people to distinguish between nominal and actual Christianity. That even the non-Christians are beginning to recognize the distinction is a victory indeed. For this, and for the hope of the future that lies in those little churches, with less than five hundred members as yet, let us praise God.

There are Sunday schools connected with each of these churches. That in Balasore enrolls fully one-half of the Christian community, and often has two hundred or more in attendance, including the primary department. Its teachers are mostly the men and women who teach in the day schools. Practically the same is true of the Sunday schools in the other places, though often the preachers and Bible women help in the teaching. Besides these, there are a number of Sunday schools for Hindu children, usually where we have day schools, and taught by volunteers. Thus about 1,200 boys and girls are regularly brought under the influence of the Bible, and for this and the good spirit of the volunteer teachers, we may well give thanks.

For fifteen years Christian Endeavor Societies have been in existence. But the Christian Endeavor idea has been rather an exotic in India, and while the young people could be persuaded to follow the lead of the missionary, they showed at first little disposition to go ahead for themselves. There has been



improvement in this direction, however, so that our young men especially have been more ready to take hold of the work, and even to strike out on new lines. There is in this the promise of better things to make us glad.

In this connection we may well notice another encouraging development. I refer to the beginning of the growth of the idea of Christian citizenship. The need of this is plain enough when we consider that the language of the people has no word for home, or citizen, or patriot. Who can measure the depth of the need of people who lack ideas so vital to private and public virtue as these words express? That such ideas are beginning to be comprehended even dimly by the more advanced Hindus, is reason for thankfulness, though it is due in part to the influence of the English officials and their families. But that some of our Christians are putting these ideas into practice, so that the light of humble Christian homes is beginning to bless the land, and in them men are learning to be patriotic Christian citizens, is due almost wholly to God's blessing on our labors. Small as these beginnings are, they hold in themselves the germ of the mighty growth that is yet to make India a Christian nation. And herein let us rejoice, both that the foundations of such a nation are being laid, and that we are permitted to help lay them.

And, after all, this is only one phase of a significant change that is full of promise for the not distant future. I mean the spread of Christian ideas among the people. There are many proofs of this, not the least being the attempts to reconstruct Hinduism on Christian models. This means that the number to whom the missionary can speak intelligibly is constantly growing. In almost any audience of non-Christians, now-a-days, there will be at least one, and often several, who already know something of what we wish to say, and often they help to explain it to the others. It is not rare for such hearers to declare themselves to be sincere admirers of Jesus Christ, and even believers in him. In all this we see the hand of our Father, and praise him for what he is doing.

Let us close this part of our subject by recalling how much of this great change is due to the Scripture portions and tracts which have been so diligently scattered far and wide during all the years of mission effort. Over and over has the power of the truth in the printed Word been demonstrated, by leading to the conversion of men and sometimes of women. This part of our work has always gone lame for lack of funds, yet none has been more signally productive of good. And all the praise must be to Him whose promise to make his word fruitful is herein fulfilled.

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MAKE your Bibles your first life ; your Bibles are to be your great weapons.—  
*Prebendary Fox.*

**THE YOUNG PEOPLE IN OUR MISSION FIELD**

BY MRS. H. E. WYMAN

AMONG the poorer classes of the heathen the young people have very little to help or enlighten them. For the girls there is little in life except drudgery. While yet quite young they learn to cook and are obliged to work about the house. Their only outing is a visit to some market or attending some religious festival. Among the very poor the girls become day laborers in the rice fields, carrying brick and mortar for the masons, or earth for the railway embankments. Their brothers, as a rule, begin when mere lads to follow the trades of their fathers. A large number spend their time herding cattle, and while in this employment seem to have quite a little fun of a wild sort, flying kites, hunting with bow and arrow, or robbing birds' nests. They are often in danger while with their herds in or near the jungles.

The Hindu festivals call for singing and bands of singers, and in these the boys often find a place as singers or audience. The Mohammedans have street parades in which their boys are much interested. In a heathen city there are many sorts of vile scenes that attract the youth and hasten their demoralization. When children are left orphans at an early age they usually suffer much abuse, and quite commonly they live in a kind of slavery to the people who will feed them.

Among the high caste, the girls are shut in and find amusement only in the gossip of the older women who visit the home with news of the outside world, and of those male members of the family in whose presence they dare remain. They are not usually exempt from labor, as they are also taught the art of cooking, and the by no means easy task of housekeeping in an Indian home. The boys of the high caste are free from all care and work other than what is incurred in trying to acquire a modern education. They usually find plenty of time for mischief. They are over-indulged, with pampered appetites, and are given to smoking tobacco in its various forms, including the popular foreign cigarette. Many become nervous wrecks before reaching manhood. There is no organized effort on the part of the Hindu or Mohammedan community to care for the interests of their young people, outside the support of a few inferior schools.

Christianity has brought much of blessing and happiness into the lives of the young people in our native Christian homes. It has brought wiser and kinder treatment of the children by the parents. It has made possible a social life among friends and neighbors. It has furnished the church services of week day and Sunday, where the people receive not only religious, but social benefits as well. The fourteen Christian Endeavor Societies, with their four hundred and five members, are a help in the right direction. The Sunday schools are per-

haps the greatest help, for in these the young of both sexes are largely interested, and unitedly strive to make them a success. [Here is the friendly rivalry between individuals, the youth and maidens of different classes, to excel, and the opportunity for the development of the best in the unfolding character.

In the large cities, like Calcutta and Madras, much good is being done by the Y. M. C. A. We have been aided in Midnapore and Balasore by visits from the Calcutta workers. There is opportunity in our mission for a Y. M. C. A. worker to give his whole time to that work. Our orphanages are also doing a great deal of good. They are looked upon by the native people as one of the most valuable and practical forms of work that Christianity has undertaken in India.

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### THE MOTHERS, WHERE ARE THEY?

BY MRS. MARY B. WINGATE

WITH the passing of Mrs. V. G. Ramsey, one more of our denominational mothers has laid aside her earthly limitations and risen to a life of higher service and fuller development. Truly they are "gathering homeward, one by one." Mrs. Hills, Mrs. Sinclair, Mrs. Hayes, and now Mrs. Ramsey, all within a few years. Doubtless there have been many others, but these are better known to the readers of our literature and our mission workers.

Though I have met Mrs. Ramsey a few times, yet I feel better acquainted with her through her poems. I have "The Censer," with a brief poem inscribed by her to myself on the fly-leaf, which I prize very highly. It stands beside Miss Havergal's poems among my books. It is hard to select where all are so choice, but a few of the poems have especially appealed to me. Among those on selections from the Scriptures are "Ready" and "Mizpah."

That the blood of the Scottish martyrs was in her veins, one could easily believe after reading "The Covenanters." The closing poem of the book, "In the Valley of the Sunset," seems especially to voice her sentiments, as she waited "joyful and unafraid" for the night to pass away and the eternal morning to dawn. Mrs. Ramsey has been an inspiration to many hearts. Teacher, philanthropist, and poet, an enthusiastic worker along many lines, what an "abundant entrance" must have been hers, as the golden gates swung open to welcome her in.

*Pittsfield, Maine.*

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OUR spiritual possibilities are measured by our spiritual resources, and our spiritual resources are measured by the limitless resources of the infinite God.—  
*Mrs. F. Howard Taylor.*



remark it, but went on with the lesson. "Blessed are the pure in heart"—"for they shall see God." Again the sentence is completed for me.

"Where did you learn that?" I asked, turning to her. She gave a bright smile, and said, "Oh, I know it all." "How do you know, have you a Bible?" "Yes, and I read it every day." Much surprised, I questioned further and then said, "If you know so much, why do you not accept and believe?"

"I do," she replied. "But if you believe you cannot worship idols." "I don't worship idols, I worship Jesus. How can I worship idols when I have seen Him!" "Seen whom?" I asked, more and more surprised. "Jesus.



One night, whether I was awake or asleep I do not know, Jesus came and stood by me and talked with me. I shall never forget his smile as he talked. When I rose in the morning I told my husband I had seen Jesus, and I must worship and serve him only. He said, 'Why, of course, if he has revealed himself to you, you must worship him,' and from that day to this I have done so."

How good it was to hear her speak thus, her shining eyes bearing witness that she was speaking from her heart. When she said, "I am happy all the day," one could quite believe her.

After a little while I rose to go. "Wait a minute, you must pray before you leave." This was the first time I had ever been asked to pray in any of the homes, and with a heart welling over with thankfulness I knelt down and asked Him to further the work, which is so truly his own, in the heart of this woman who is striving to follow him.

Some time afterwards, I went to see her and asked if she would invite the neighboring women to her home for a magic lantern service. Yes, she would be only too pleased to do so. Accordingly we went and held the service. Towards the end, the picture of Christ in the hands of the mob was thrown on the screen, and she said, "What are they doing to *my* Jesus?" She was not afraid to identify herself with him, even before her friends and neighbors.

At the close, she turned to them and said: "Now you have seen and heard all. Miss Baba has done all she can, it only remains for you to accept." She was anxious all should know him and share her joy.

"Rutnie, will you take me to-day to see the young woman you told me of?"

"Yes, Miss Baba, I shall be pleased to do so," and armed with Bible and picture roll we set out. We go right into the heart of the town, down one lane and up another. "Here we are," says Rutnie, stopping in the middle of a kind of square, formed by four houses.

"My daughter," calls an elderly woman who had seen us coming, "the teacher and the Miss Baba have come." A young woman comes eagerly forward out of the smallest house, and hurries to spread a mat on the veranda for her guests. I salam, but say very little at first; I want to take observations. I have heard so much of this one who has given up idol worship, and has lived such a Christlike life that, at last, her mother has also been led to give up her idols. There is nothing secret about it, and the neighbors so far believe in her that when any are ill they send for her to read the Bible and pray with them. She is one of India's widows. She has never known her husband, who died when she was quite a little girl. Her mother, knowing something of the temptation of such a life, to keep her occupied and out of mischief had her taught to read. Thus she has learned to read the Bible, which to her has been the savor of life

unto life. When Rutnie had finished speaking, I asked how she came to believe? She replied: "First I read the Bible, and, day by day, the more I read the more the impression grew that this is the right way, and at last I knew there could be no other way for me. I gave up idol worship, and now He is with me all the day; sleeping or waking, he is with me."

Thus the Lord is answering prayer and gathering out his own from the world. May these two incidents lead us to take greater hold of our own powerful God in prayer. These cases are typical of two classes one meets with in the town work: one, a happy wife and mother, in a good caste, well-to-do home; the other, a poor little widow.

M. E. DAWSON.

*Balasore, India.*

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#### TREASURER'S NOTES

I ATTENDED the midwinter sessions of three Woman's Missionary Societies—one in connection with the Rockingham Association held in Berwick, near Dover, N. H., one York Co. Conference held in Saco, Me., and one Bowdoin Conference held in Lewiston. Though it was very cold weather the attendance was good, and at each meeting time was devoted to business. I always feel that my work is only half done if I cannot meet the workers, in public gatherings, for the purpose of planning the work.

At these meetings we talked about the MISSIONARY HELPER, urging the quarterly meeting agents to look after the work of getting new subscribers, and collecting the subscriptions of old subscribers in their several churches; also about the thank-offering in May. In each case it was voted that the secretary of the Association or Conference society write, by the middle of April, to each auxiliary, or church without an auxiliary, asking that a thank-offering service be held in May. I trust every secretary of quarterly meetings, associations, and conference, east and west, will do this. There are many churches, besides those where there are auxiliaries, that would hold a May service of this kind, if invited. In writing letters to auxiliaries and churches, suggestions should be given as to where supplies can be obtained, and how the meeting can be made attractive and helpful. I hope every one will read carefully all that the MISSIONARY HELPER may say about the thank offering, including the call and the program.

At the meetings referred to above I spoke on the present condition of the Woman's Missionary Society, which naturally includes the Joint Committee Plan. I have tried to present the favorable and unfavorable features of this plan, as voiced by those who approve or disapprove of it. I am impressed with two facts, as I study the situation. One is the apparently widely differing views of those who are positively identified with either one or the other side of the question;



the other is the sincerity of those who thus differ. All, I am sure, want to do what is for the very best good of the denomination. In consideration of this fact, does it not seem as though our faith in God ought to be great enough for him to be able to reconcile these differences one with the other? There must be a right way to settle this problem. Let us be so given up to God's will amid our differences, at the same time expecting him to make "plain paths for our feet," that the right can triumph gloriously.

Rev. Elizabeth Moody has sent to the treasurer a carefully itemized statement of receipts and expenditures during her trip in New England. I have divided the expenses among the several States, and deducted them from the total receipts, giving credit for the net amount to each State, which will be found in the monthly receipts for February.

Through the kindness of Mrs. N. E. Atkinson, president of the "Christian Woman's Board of Missions"—the woman's missionary society of the Church of the Disciples—I have received its Manual History, and two copies of *Missionary Tidings*. I have been very much interested in studying the history of this organization, its constitution, and its financial policy. It is an active, progressive, and up-to-date missionary society. I note particularly, just now, that it has a superintendent of young people's work, who "has general direction of the Mission Bands, the Intermediate and Junior Societies of Christian Endeavor," and has an increasing permanent fund.

Mrs. William L. Jenne, of Fowler, N. Y., sends her name for the Emergency League, which it gives us pleasure to enroll. Are there not other women, and men too, not now on the roll, who would like to be there? There are between one hundred and two hundred men and women in the Emergency League.

The treasurer of the F. B. W. M. S. is permitted to write these persons, not oftener than once a year, soliciting money. This can only be done when a quarter closes without money enough to pay the bills of the quarter. In response to this appeal the members of the League are pledged "to make such a contribution towards this deficit as each member may be able." As a matter of fact no such appeal has ever been necessary, but I believe this Emergency League has given a strong support to the society, by the interest and prayers of its members. Many of them are also regular contributors to its work. Shall we not receive fifty additional members during 1905?

Mr. James A. Dyer, of San Francisco, California, an uncle of the editor of the MISSIONARY HELPER, has become very much interested in Sinclair Orphanage. He has decided to adopt Jhumpie, a little girl recently found by one of the Bible women near a tank. By his request she is assigned to the "Betsy French Dyer Memorial," named in memory of his mother. This memorial is to be perpetu-

ated by a bequest, already provided for in his will. He says: "I am very glad to take the support of this little girl, for I feel that she has been sent in answer to prayer." Think what it means to this child to be supported by a man of prayer!

Our treasury has been helped, during February, by several personal contributions, one being for yearly support of a school at Midnapore, and another for a child in Sinclair Orphanage. I hope our friends will remember that we are very dependent on these gifts, many of which are much in excess of yearly dues. The kindergarten work at Balasore has had a special gift of \$15 from the auxiliary at Madelia, Minn. Very little money is specially given to this, one of the most important branches of missionary work.

A new Cradle Roll is added to our list — Lisbon, Maine. Several shares in Miss Barnes's salary have been paid during February. The revised Roll of Honor appears in this issue of the MISSIONARY HELPER. All shares more than a year in arrears have been stricken from the list. If there are any mistakes please notify me of them. Now is the time to add new shares, or to have old ones re-instated, so that the whole number of shares in Miss Barnes's salary may be taken.

I have no doubt our workers are deeply interested in the offer made to the Conference Board, by which it is assured of \$3,000 for the work at Kharagpur, on condition that the debt and current expenses are met by May 1. Will not all our auxiliaries unite in any effort that the churches, with which they are connected, may make to wipe out this debt? Then, again, we have read the appeal in the *Morning Star* of February 23, which calls attention to the "tokens of a deep religious awakening in our own and other lands," and urges all the churches of our faith "to unite in special effort to quicken saints, and to call sinners to repentance." This world-wide "religious awakening" is a cause for deep gratitude and earnest prayer, that we, as a people, may share in the blessings.

Why cannot the April meetings of our auxiliaries be given largely to prayer for an outpouring of the Spirit of God upon us, and for money to meet the pressing needs of our General Conference treasury? We know God is always ready to pour out his Spirit; we know he is willing to supply our human needs; we know he wants us to pray the prayer that takes no denial. Will we not pray, and pray earnestly in our monthly gatherings, and in the Quiet Hour, for God to do these definite things for us? Let us ask for large things — much of the Spirit, many souls won to Christ, and money in large sums.

As we pray for these things, let us, too, commit our work to our Heavenly Father, *in quiet confidence*, knowing there is that which scattereth and yet increaseth.

Laura A. DeMeritte, *Treasurer.*

*Ocean Park, Me.*

# Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."

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## TOPICS FOR 1905

**January—An Outline Study of Japan:**

1. The Island Empire.

**February—Prayer and Praise.**

**March—** 2. The Making of the Nation.

**April—The Young People's Missionary Movement.**

**May—Thank-Offering.**

**June—** 3. The Religions of Japan.

**July—** 4. Modern Christian Missions.

**August—Outing.**

**September—** 5. Woman's Work for Woman.

**October—Roll-call and Membership Meeting. Missionary Helper.**

**November—** 6. Forces in the Conflict.

**December—Christmas in Missions at Home and Abroad.**

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## MAY.—FIFTEENTH THANK-OFFERING SERVICE

### Suggestive Program

SINGING by choir.

Invocation, and reading of Ps. 96.—Pastor.

Responsive service. (Arranged by Mrs. W. H. Fairchild for leaflet issued by the Congregational Woman's Board of Missions.)

Singing :—

### TUNE, " Park Street "

Give thanks to God ; he reigns above ;  
Kind are his thoughts, his name is love.  
His mercy ages past have known,  
And ages long to come shall own.

O let the saints with joy record  
The truth and goodness of the Lord ;  
How great his works ; how kind his ways ;  
Let every tongue pronounce his praise.

—Isaac Watts.

*Leader.*—Give thanks unto the Lord ;

*Response.*—For he is good. Ps. 107 : 1.

*L.*—Sing unto the Lord and give thanks

*R.*—At the remembrance of his holiness. Ps. 30 : 14.

*L.*—What thanks can we render to God ? 1 Thes. 3 : 9.

*R.*—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. 5 : 20.

*L.*—I thank my God always on your behalf,

*R.*—For the grace of God which is given you by Jesus Christ that in everything you are enriched by him so that ye come behind in no gift. 1 Cor. 1 : 4, 5, 7.

*L.*—At midnight I will rise to give thanks unto thee ;

*R.*—Because of thy righteous judgments. Ps. 119 : 62.

*L.*—We give thanks, O Lord God Almighty ;

*R.*—Because thou hast taken to thee thy great power. Rev. 12 : 17.

*L.*—We are bound to thank God alway,

*R.*—Because that your faith groweth exceedingly and the charity of every one of you all towards each other aboundeth. 2 Thes. 1 : 3.

*L.*—We give thanks to God always,

*R.*—Remembering your works of faith and your labor of love. 1 Thes. 1 : 2, 3.

*L.*—We give thanks to God,

*R.*—For the hope which is laid up for you in heaven. Col. 1 : 35.

*L.*—Thanks be unto God,

*R.*—Which always causes us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place. 2 Cor. 1 : 14.

*L.*—Thanks be unto God,

*R.*—For his unspeakable gift. 2 Cor. 9 : 15. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. John 3 : 16.

*L.*—Thanks be to God,

*R.*—Which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15 : 57.

*L.*—Now ye have consecrated yourselves, come near and bring sacrifices and thank-offerings unto the house of the Lord.

*R.*—And the congregation brought in sacrifices and thank-offerings. 2 Chron. 29 : 31.

Singing :—

TUNE, "Seymour"

Lord, what offering shall we bring

At thine altars when we bow?

Hearts, the pure unsullied spring

Whence the kind affections flow.

Willing hands to lead the blind,

Bind the wounded, feed the poor ;

Love, embracing all our kind ;

Charity, with liberal store.

Teach us, O thou heavenly King,

Thus to show our grateful mind ;

Thus the accepted offering bring,

Love to thee and all mankind. —Rev. John Taylor, 1748.

(The foregoing "Responsive Service" can be obtained in leaflet form of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me.)

Reading.—"Call for the Fifteenth Annual Thank-Offering." Leader. (See March HELPER.)

Prayer of thanksgiving for the manifold blessings of the past year, followed by a song of praise softly sung by choir.

"Causes for Thankfulness."—Brief paper or talk. (Emphasize the revival wave sweeping over the world. Note causes for thankfulness in our own field, as related by Rev. G. H. Hamlen in his series of articles in this magazine; read "Two Shut-in Disciples," by Miss Dawson; repeat the good news about the conversion of girls in Sinclair Orphanage; cull from treasurer's and editor's notes bits of information about old work completed and new work begun; do not forget the "daily benefits," as "now, we come to offer a personal, private gift to our Lord, the reason and the sum whereof is known only to him and to us." If preferred, this part of the program may be divided, and different members state briefly the different things for which we are thankful.)

Reading.—"Thank-offering," poem by Mrs. Ramsey, in "A Censer."

Offering.

Consecration of offering.

Solo.

Reading.—"God's Part" (while the envelopes are being opened).

Announcement of offering and reading of texts taken from envelopes.

Prayer for an outpouring of the Holy Spirit upon all of our workers, at home and abroad, throughout the denomination.

Leader.—Requests that all rise and repeat together "Thanks be unto God for his unspeakable Gift."

All.—*Thanks be unto God for his unspeakable Gift.*

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### SPECIAL MEETING

A SPECIAL meeting of the Free Baptist Woman's Missionary Society will be held at the Free Baptist church, Haverhill, Mass., Tuesday, May 9, 1905, at 2 P. M., for the purpose of hearing and acting on report of committee appointed to consider the action of the Joint Committee, and for any other business that may come before the society.

Alice M. METCALF, *Rec. Sec.*

*Carolina, R. I., March 14, 1905.*

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### CORRECTION

THROUGH a misunderstanding, the name of Mrs. Mary B. Wingate was attached to a little poem in our March number. Mrs. Wingate writes: "I have seen my articles used or plagiarized, but this is the first time I have had such credit for another's work!" She copied the bit of verse for HELPER readers because it is a favorite with herself, but she does not know the name of the author.

EDITOR.



# The Missionary Helper Branch of the International Sunshine Society

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Avenue, Brooklyn, N. Y., president of this branch.

An appeal is made for Easter Sunshine, in the form of cards, or stamps to forward the same. All letters sent to the president with an offer to help in the Easter work will be promptly answered.

During the past month we have paid our International and State dues, and our Branch was represented by two delegates, Mrs. David E. Love and Mrs. Louisa T. Mead, at the Annual Convention of the Southern New York State Division, which was held at the Waldorf-Astoria. Also by Mrs. Louis B. Campbell at the opening of the Home for Blind Babies which is located on Gates Avenue, Brooklyn.

The following are some of the acts of kindness which have been reported for the month of March:—

Mrs. C. N. Brown, after reading an account of the blind babies, was so thankful for the two pairs of bright eyes of her little sunbeams that she sent one dollar for the work. She also sent in the name of her niece, Miss Elizabeth Hunt of Massachusetts, for enrolment. As initiation dues Miss Hunt gave one dollar for the Sunshine Day Nursery. This is another noble work worthy of our help.

Miss Julia Blanchard has suggested that Charles and Frank Bailey of Grand Ledge, Michigan, be enrolled. These brothers are almost helpless from rheumatism, and need our sunshine rays.

Mrs. Sophia Harvey of Maine, an active I. S. S. worker, has offered to pass on the HELPER and other good literature.

We are glad to welcome Mrs. Emma Kenyon of Rhode Island as a member.

Mrs. Richard Lane requests that her sister, Mrs. Harriet Thompson of New Hampshire, be enrolled; dues, twenty-five cents.

Mrs. S. B. Stevens reports passing on the *Star* and HELPER, and gave twenty cents in stamps for the Branch work.

Mrs. Elizabeth Liebhart sent in a box which contained patchwork, pencils, fancy cards, and thimble. This sunshine will be sent to Sinclair Orphanage in India.

Miss Ida M. Hastings has given seventy-five cents for Branch needs.

Miss Augusta A. Garland sent a number of leaflets and ribbon bookmarks, also twenty-five cents in stamps.

Miss Edith May Lord has passed on a large amount of reading matter, and sent twenty cents in stamps.

Miss Sarah E. Tanner writes: "My birthday was brightened by sunny rays and pleasant greetings from several of the Sunshine sisters." Twelve cents in stamps were enclosed in her letter.

Mrs. E. B. Delano, ten cents in stamps. Thanks are returned to each member who sent in postage stamps, as our Sunshine work could not be carried on without them.

The sad news comes to us of the death of Mrs. William A. Morrill of Dover, N. H. We extend the deepest sympathy and love to her afflicted family, and large number of friends. The International Sunshine Society has gotten out a year book, giving an account of the special departments of work that are being conducted in different parts of the country in the name of the Society, and these departments are nicely illustrated in the book. Every member should possess a copy of this year book which may be had for the small price of twenty-five cents. Orders may be sent to the president. The price charged is made to cover the expense of printing the book.



# Practical Christian Living

"Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in sympathy and helpfulness to our fellow-men."

+ + +

## OUR QUIET HOUR

(10 A. M.)

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;

Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,

Until all things sweet and good  
Seem my nature's habitude.

—Whittier.

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## LOVE BROADENS THE RULE OF OUR LIFE

I LOVE to think of the simplicity of this rule of life. I am sure that with most of us our thought of love has been that of the emotion of love. When we think of love we think of the ardor and glow of love. And if we look into our hearts, and do not see these in their aboundingness, we think we have not love. But let us come back to the Holy Spirit's own beautiful statement about love, and the simplicity of love, and that is this: "Little children, let us love in deed and in truth." That is, love is doing, and doing is love. Love is not simply an emotion, though emotion may go with it, but love is ministering, and the man who is ministering is the man who is loving. Christ says: "He that keepeth my commandments, he it is that loveth me." The man who is doing his will, that is the man who is loving the Lord Jesus Christ.

Now, what a simple law, then, it is! He put it thus to Peter when he tested his love. When Peter avowed with all his impetuousness and with all his zeal, with the glow of love in his heart, that he loved the Lord, the Lord said unto him: "Feed my sheep; Peter, feed my sheep." He laid his hand on his doing, on his life, on his daily walk, and he said: "This is the test, Peter, of your love life; that you do love; that you do my will; for that is the supreme test of love." And then, too, how simple it is that the promise of the manifestation of our Lord Jesus Christ is through the doing of his will! "He that keepeth my commandments, I will manifest myself to him." Do we long for the fulness of his manifestation? The simple question is, Is our life given up to do his will? I remember that when I first saw in the light of the Holy Spirit the beautiful

message in this verse, that the Lord Jesus Christ was ready and willing to manifest himself in our lives, and that there was only one simple condition—the doing of his commandments—it seemed a revelation. And then as I sat with the joy of that new truth in my heart the thought came: “Yes, but think of the multitude of his commandments; of this book full from cover to cover. I do not so much as know them all, let alone do them all.” As I thought of this my heart sank with a measure of despair. And then came back the message: “This is my commandment, that ye love one another,” and with it was linked that verse, “Love is the fulfilling—the filling full—of the law.” Immediately I saw that Jesus Christ was saying to me, and to every Christian man, that the only thing we have to do in this life, that the only rule of life that we need to have, and need to live out, is simply this: that our lives be given up to love others instead of loving self, and that if we applied this simple test to our life that thereby we would fill full the whole law. How simple, then, is this walk of love! How it broadens the rule of life!

As we apply day by day this simple touchstone, the Lord Jesus Christ says that you and I are fulfilling his commandments, are doing his will, and that he will manifest himself to you and to me.

May we come into this broadening of our walk in life, into the realization that there is only one thing here that you and I need to do—that as toward God we need to live the trust life; that as toward men we need to live the love life. And then as we look trustfully to Jesus Christ in the higher life of communion, his divine life will flow into us, and as we go out towards men with a desire simply to love them, his divine life will flow out from us, and we simply become channels between the God of Love in heaven and the men that need love on the earth, and through us he flows in the royal, simple, broadening rule of life, that we love “one another.”—*Regions Beyond*.

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### GOD'S PART

#### A THANK-OFFERING STORY

THE November sky was frostily clear. The moon, gliding in and out among the clouds, sent a beam straight through the west window into Frances Waite's eyes.

It was Thanksgiving night. The day had held less of pain than usual, and the advent of bright faces and gay voices had cheered its hours. Tiny feet pattering about, soft baby hands caressing her cheek, and little faces, whose love knew naught of pity, smiling into her eyes, brimmed them with tears at the bare memory.

Other recollections arose. She heard once more the clear troubled tones

of the girl cousin who had left the throng below to steal up to her quiet room, saying :—

"Oh, Frances dear, I do not feel at all thankful to-day ! Life is full of such strange happenings. Think of what I had last Thanksgiving, mother and my home ! I have dropped offerings in my box all the year, but they were for such little surface occasions for gratitude. I have felt all along underneath it, a great upswelling of rebellion. I could submit, but I could not say 'Blessed be the name of the Lord.' What does God give us when he takes so much away ?"

"Himself !" Frances had answered reverently. "Within us and about us. You have not wanted to rebel, nor pushed him away. We have seen the Christ-life forming in you, making you more like him than you were last Thanksgiving. Claire, think of the glory of such a happening ! Your mother, seeing it, must feel that she has blessed you by going, even as Jesus said, 'It is expedient for you that I go away.' But, little cousin, you have forgotten that he is beside you ; you have not rejoiced in his presence and companionship."

"No," Claire said, meditatively. "It has only given me a safe feeling. I never thought of it as a cause for gladness, though to have mother beside me would fill me with exulting joy. Yet, I always thought it worth while for those Hebrew lads to be cast into a furnace seven times heated, since it brought the Son of God to walk with them there ! Thank you, Fran, I shall try to look up and see Him who is invisible, and really be glad. I want to !"

Then the scene changed. She had been carried down into the library after tea, and now saw again the gathered members of her mother's missionary society, met there for their thank offering services. Tiny boxes, more or less filled by the year's occasions of gratitude, were piled upon the table. One after another the ladies related bits of experience which had called forth their gifts. Frances wondered if any were given for blessings brought by the hand of pain, or had been cast in because of the loving presence of the Master.

Coin after coin had fallen from her hand because of the sure promise that all these things which befell her were working together for the making good—God-like—of her who loved him. That was worth suffering for, because it would be a part of herself in the day when she should see the King in his beauty, and, being like him, should be "beautiful" too. Meanwhile his joy—the joy of helping others—remained with her, suffering having given her the knowledge, and therefore the power, to show others how wonderful were the blessings pain held for each.

These were the real thing to Frances, her occasions for offering thanks ; picnics, summer trips, new dresses, were outside pleasures and—transient. Her blessings stayed.

The recitals had been such as are usual in meetings of the kind, till little Mrs. Adams arose.

"My husband and I decided last year to keep this box together, and, besides, to put into it only money that was really our own. We believe," she continued modestly, "that our brains and hands being God's gift, (they are our only capital) all we make is 'increase,' and the tenth of that, you know, always has been the Lord's. We have set that proportion aside, according as we were prospered, for years, and felt pretty well satisfied with ourselves till I joined your society and took this box. Then we began to study about thank-offerings and we found that they could not come out of our tithe, for that was already the Lord's, and how could we insult him by keeping back a part and then parading it as a gift, giving him his own by littles and then calling it a present. Neither could we give him a gift till we had paid our honest debts; otherwise we might be offering other people's money to him. The only way was to spend less on ourselves. Bible thank-offerings seem to have been self-denial gifts — 'I will offer unto the Lord the sacrifice of thanksgiving.' You all know that Aunt Phoebe has always been like a mother to me. We often did without things just for the joy of sending her little gifts. It was no sacrifice; we planned for it weeks beforehand. One day Will said: 'Why can't we give to God in that way, instead of wondering how we can spare it? It does seem as if a man might be thankful to have such a great God willing to accept his poor little gifts!' I thought of it last night when old Dinah said proudly, 'I kin give a burfday present to young missus, same's other folks.' Well, we tried it, and oh, it is so pleasant to plan to give to God."

"There were wave offerings and peace offerings, first-fruit, freewill and trespass offerings," spoke up Jennie Baer. "It seems that the Jews gave God nearly one half their income! Isn't it queer that we who have Christ think it is dreadful to be asked to set aside the tenth for the spread of His kingdom? It does seem as if we should at least keep two extra boxes, for freewill and thank-offerings. I think Mrs. Adams's gift has a flavor of both."

And then Grandma Buhrman spoke the last word. "After all, it is this 'flavor,' the aroma of the heart's share of the giving, that is God's part of our gifts. The coins are of the earth, earthy. Some things outweigh money in heaven's scales; perhaps some of our heaviest boxes are light as feathers." (Mrs. Goldie's twelve dollars suddenly became less of a salve to her conscience, they having been hurriedly deposited in the box at the last moment.) "This box," finished the old lady, raising one she had brought for an absent member, "holds consecrated money, and is heavy with messages for God."

Recollection faltered there. Frances' eyelids grew deliciously heavy — sud-



denly they seemed to be opening to a strange, soft light which filled the room, and she became conscious of a beautiful presence beside her.

"I am the Thanksgiving angel," said a voice of wondrous sweetness. "I have carried many gifts from you to God. I am come to empty these boxes."

"We took out the money last night," began Frances, but he interrupted her, "Only Cæsar's part. I am come to render unto God the things that are God's. Many of these boxes are full to overflowing. God's part is what the heart lifts to him in the giving."

"Were you always the Thanksgiving angel?" Frances questioned. "Always," he answered with a far-away look in his eyes. "Ever since the morning stars sang together, and the sons of God shouted for joy. I have borne to God men's gratitude from all lands and climes, for things great and small. I have caught the spirit of their offerings as they laid them on the altar and the smoke thereof ascended on high. I have been in palaces and hovels, on battlefields, and in solemn assemblies; I was with the angels that night on Bethlehem's plain, and amid the believing disciples that first Easter day! I gathered God's part out of the splendor of Solomon's dedication of the temple, and out of the rejoicings of that Thanksgiving Day amid the hardships and snows of New England. But, thank God, it is always Thanksgiving Day somewhere! Wherever men give thanks to God I am present; whenever they make him an offering I catch the music of its praise and bear it up to him. Listen,"—he laid his hand lightly on the boxes and a chorus of wonderful melody burst forth, notes low with the rhythm of unmentioned blessings, sweet ringing measures of praise, clear tones of joyous thanksgiving, solemn chords of rejoicing, too deep for words,—major and minor strains mingling and blending, rising and falling with harmonious sweetness, a song without words that was yet full of language to God's ear.

The girl's eyes filled with tears, for, amid the music, some tones had gone straight to her own heart, and by the look on the angel's face she knew they had come from a little box which had stood the whole year within reach of her hand.

Her heart swelled. "His loving kindness was great toward me," she said, smiling through tears up into the glorious face of the angel. "He daily loaded me with benefits."

"Very lovely is thy song of praise to him," was the answer, "for thou hast offered to the Lord an offering in righteousness."—*Lutheran Leaflet.*

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SUCCESSFUL is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early."—*Joseph Parker.*

## Words from Home Workers

"The most fortunate men and women are those who have worthy work to do, and who do it because they love it."

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NOTES—A member of the Hillsdale, Mich., auxiliary writes: "We held our annual meeting for Prayer and Praise on the afternoon of Feb. 7, in the home of Mrs. Slayton, who has a very interesting collection of India curios, and the sitting-room was made very attractive with them. We had taken considerable pains to invite people, especially the new-comers, and there was a good number present. The program was a spiritual and especially helpful one. Several gave reasons for thankfulness in our India field, and others told instances of special answer to prayer. After the program there was a social hour, when curry of rice and beef, small cakes and India tea were served. Altogether it was one of the best meetings we have had in a long time." . . . There was a suggestive union meeting of the woman's auxiliaries of the several churches in Dover, N. H., in February, held in the Methodist church. A worker writes: "A large audience, almost filling the vestry, was present. Free Baptist, Methodist, Congregationalist, Advent, Episcopalian, and Unitarian ladies reported. The remarks of the different presidents were very helpful and interesting. Everybody seemed to enjoy the service, and were glad to get new ideas from one another. Questions were asked and answered. Afterward dainty refreshments were served, and all thought it a delightful afternoon." . . . "To the editor and readers of the *MISSIONARY HELPER*, Fidelity Free Baptist church of Cleveland, Ohio, sends greeting. As a church we received from the Lord, during the year 1904, deeply spiritual privileges through the message brought to us by dear Brothers and Sisters Coldren and Griffin from India, and Holden from China. To every appeal our people have responded heartily, and we believe there is a realization that growth in Christian life depends largely upon the degree in which we are interested in missions. Our offering for missions this year is larger than any other year of our church history, and we look upon it as one of the signs of spiritual growth. There has been a hearty co operation of all the societies, and our annual report shows the sum of \$625 05 given for missions. While we know this is the best year we have had, we mean to attempt greater things for the Master in the year to come, and to expect greater things from Him. (Signed) Mrs. Clara B. House, Treasurer."

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### In Memoriam

" . . . a yielded life,  
A life which love had won,  
Which in surrender, full, complete,  
Laid all with gladness at the feet  
Of God's most holy Son."

Mrs. Sarah W. King, Litchfield, Me., Nov. 15, 1904.

Mrs. Mary Smith, Money Creek, Minn., March 8, 1905.

NOTE.—When a member of an auxiliary passes on, it is fitting that her name, place of residence, and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in the *HELPER*.



# Young People

**MOTTO: Let us advance upon our knees**

A quarterly missionary department conducted by Miss Minnie A. Mellows, 59 Kendall Street, Lawrence, Mass., to whom all communications for this department should be sent.

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## OFFICERS OF UNITED SOCIETY

President, Mr. E. P. Metcalf, Providence, R. I. Treasurer, Rev. Arthur Given, Auburn, R. I.  
General Secretary and Junior Superintendent, Mr. Harry S. Myers, Hillsdale, Mich.

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## PRAYER AND MISSIONS

Prayer and missions. What is their relation? Missions, the work God has given his church; prayer, the method of access to power. It was a call to prayer that inspired Carey. Every new movement or fresh victory in Christian work has been definitely born of prayer. Every burden of prayer has had its answer in the foreign fields. Prayers for open doors, for men to enter, for means to sustain, have been abundantly answered. Is our work in India retarded? Then it is not sustained by prayer. Every page of the India report is filled with consecration and opportunities. Let a symphony of prayer arise from our whole denomination, and every God-given vision will be realized. Our sustaining prayers must be continuous, persistent; not spasmodic, but systematic. Let us pray with the faces of India's native Christians before our eyes, the names of our missionaries upon our lips, the courage of God's Word in our hearts, "Ask, and ye shall receive, that your joy may be full."

REV. ARBA J. MARSH.

*Lynn, Mass.*

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## SUMMER CONFERENCES

The conference for leaders of missionary work in young people's societies and Sunday schools for the summer of 1905, will be held at Silver Bay, on Lake George, N. Y., from July 21 to July 30. The purpose of this conference is to enable such leaders to spend ten days in uninterrupted conference and prayer, outlining plans for practical, aggressive missionary work for the ensuing year. For further information address Harry S. Myers, Hillsdale, Mich.

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## QUESTION BOX

1. How shall we raise money for missions?

There is difference of opinion. Some have said by having sales, suppers, fairs. Others, by subscription or taking collections. The general results of systematic giving indicate that this method produces best results. One society

reports this helpful plan: The missionary committee divide the list of members into three parts, each one personally asking those on their list to pledge five cents a month for missions. On the Sabbath preceding the regular monthly missionary meeting envelopes are given to those who have pledged, and these are collected with the offering at the missionary meeting. This plan doubled the amount formerly raised.

2. How does the mission study class help the society, the individual, the field?

One cannot be interested in something about which one knows nothing. *Ignorance* and *selfishness* are the two greatest hindrances to mission work. If we begin a systematic study of missions and can influence others to do so, we have laid the foundation for aggressive missionary work. As we learn of the many needs in heathen lands, we are overwhelmed by the enormity of the work and the scarcity of the workers. Thus some become willing to give themselves, others work by using opportunities to spread the knowledge obtained by interesting others. The study of missions leads to sincere and persistent prayer and more liberal giving, which, in turn, develops deeper spirituality in individuals, creating a greater and broader love for all mankind, not only in foreign lands, but for our neighbor at home.

(MRS.) C. P. COLLETT.

*Blanchester, Ohio.*

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#### MISSION STUDY CLASSES

The Girls' Missionary Band of the First Free Baptist church, Lawrence, Mass., are taking up the study of "Sunrise in the Sunrise Kingdom," with great interest.

Will other societies having mission study classes please report to this department?

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#### HELPS FOR MONTHLY MISSIONARY TOPICS

APRIL 30, 1905—"Prayer for Missions, at Home and Abroad." 1 Tim. 2: 1-8.

Why? Because the world at home and abroad needs Christ; because those who have taken up the cross need the power that comes only through the united prayer of the church; because Christ himself prayed, "Thy kingdom come." When? We ought always to pray. Where? Not alone in the prayer-meeting, but we may breathe in, amid the hurry and the worry of the day's work, such prayers as: "Bless India;" "Be with Clinton in Africa;" "O Father, let thy kingdom come in the hearts of men." How? From the heart; stop and think whether we mean what we are going to pray; first consecrate ourselves; every prayer to God implies some promise on our part. By whom? By those who love him and truly wish to see his kingdom come. To whom? To Him who

sees the heathen in China, the waif in the city streets; to Him who "loved us and gave himself for us." Let each of us ask ourselves: "What effect does *my* prayer have on missions?" "What effect does prayer for missions have on *me*?" "Am I really my Father's child and my brother's keeper, or is the relationship a *false* one on my part?"

GEO. WALKER.

*Melrose, Mass.*

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MAY 28, 1905—"Missions in Roman Catholic Countries." Ps. 67: 1-7.

The Thirty Years' War left northern Europe virtually Protestant, while the southern countries remained under papal authority. For nearly forty years the McAll mission has been active in France. At the close of the Franco-Prussian War, Robert McAll went to Paris and established an unsectarian mission. People came to it in crowds, and other missions have been founded subsidiary to this. A great work has been done in Spain by Dr. Gulick and his wife, whose chief interest has been to educate the girls. She first gathered them in her home and taught them to read the Bible, but soon her home could not accommodate them. She sacrificed everything to make schools possible, even doing without comforts that the money might be used for this purpose. Since the Philippines have become a part of us, it is natural that our greatest interest should be with them. The people are dissatisfied with the Friars, and did not like the Catholic rule of Spain. Now they are looking to see what will be the result of their coming under the control of Protestant America.

ALFRIEDA MARIAN MOSHER.

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JUNE 25, 1905—"Our National Heritage." Isa. 55: 1-13.

"Our National Heritage" was bequeathed to us by an intensely religious ancestry. If we are neglectful of, or fail to appreciate its true value, we shall prove ourselves unworthy of the trust committed to us. The necessity of home missions for the advancement of the Master's kingdom becomes greater each year because of the low grade of foreign immigration, the growing evils of social life, and the low standard of national and political life. This cosmopolitan population must be assimilated. "This nation cannot exist half slave and half free." It must be evangelized. If we maintain our heritage we must enlarge our home mission efforts by considering its needs more fully in our denominational publications and gatherings; by more practical effort in church extension, and by the dedication of the lives of scores of young people to this specific work. We must arouse the heroic in Christian service. We need the spirit of Randall and the Fathers, that filled the east and middle west with the proclamation of the Gospel as taught by the founders of our beloved denomination.

*Wawaka, Indiana.*

REV. T. J. MAWHORTER.

# Juniors

## SONG OF THE MITE-BOXES

HITHER, thither, through the land  
Dear little boxes flying,  
Gather mites from many a hand  
To help the heathen dying.

Slowly, surely gathering so,  
Treasure for the Master;  
Hear them whisper as they go,  
"Send the message faster!"

Hither, thither, here and there,  
Helping tell the story;  
Dear little boxes everywhere  
Bringing souls to glory.

—Selected.

## JUNIOR MISSION PROGRAMS

### THANK-OFFERING

Singing.

Responsive reading :—

*Leader.*—"The hills rejoice on every side."

*Band.*—"The valleys also are covered with corn."

*L.*—"They shout for joy, they also sing."

*B.*—"The heavens declare the glory of God."

*L.*—"The firmament showeth his handiwork."

*B.*—"Day unto day uttereth speech."

*L.*—"Night unto night showeth knowledge."

*B.*—"Praise ye the Lord, ye heavens."

*L.*—"Let the sea roar; and the fullness thereof."

*All.*—"I will sing praise to God while I have my being." Amen.

Brief talk by superintendent, explaining what the thank-offering is; why we make it, and what the money in the boxes is used for. (See "Call" in March HELPER, especially the paragraph devoted to the children's offering.)

"One Day with a Girl in India."—Told by two girls, one taking the story of the Hindu girl, another the story of the child in Sinclair Orphanage. (See article in March HELPER.)

Singing.—"Our Offerings." (Tune, "Greenland's Icy Mountains.") :—

We'll bring Him hearts that love him;  
We'll bring him thankful praise,  
And young souls weakly striving  
To walk in holy ways.  
And these shall be the treasures  
We offer to the King,  
And these the gifts that ever  
The poorest child may bring.

We'll bring the little duties  
We have to do each day;  
We'll try our best to please him  
At home, at school, at play;  
And better are these treasures  
To offer to our King  
Than richest gifts without them—  
Yet these a child may bring.

—Lausanne Psalter.

Each member brings his or her mite-box to the front and places it on a table, while one recites

"Song of the Mite-boxes."

Prayer of Consecration.—"All things come of thee, O Lord, and of thine own have we given thee. Bless these our gifts and use them for the coming of thy kingdom. Amen."

Reading.—A Thank-offering Story.

Announcement of amount of offering.

#### A CHILD'S THANKS

I thank thee, Father, for the care  
Which fills my life and makes it fair;  
The sunshine, fruits, and flowers and pleasant rain,  
The seed which grows to golden grain;  
The tender love surrounding me;  
For all these gifts so sent to me  
I thank thee, Lord.

—Primary Education.

Closing song.

#### ROLL OF HONOR

*Shares in the salary of the children's missionary, Miss Emilie E. Barnes, at \$4 per share.*

Ill., Campbell Hill, Junior C. E. . . . .	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch. . . . .	2 shares
Mich., Kingston, Junior A. C. F. . . . .	1 share
Me., North Lebanon, "Willing Workers" . . . . .	1 share
Mich., Highland, Juvenile Mission Band. . . . .	1 share
N. H., Rochester, Junior A. C. F. . . . .	2 shares
N. H., Alton, Junior A. C. F. . . . .	1 share
S. D., Valley Springs Mission Band . . . . .	1 share
N. H., Milton, Junior A. C. F. . . . .	2 shares
N. H., Concord, Curtis Memorial ch., Junior Dept. . . . .	1 share
N. H., Hampton, "Pearl Seekers" . . . . .	2 shares
Me., Island Falls, F. B. S. S. class No. 5 . . . . .	1 share
Me., West Bowdoin, children . . . . .	1 share
R. I., Olneyville, Primary Dept. S. S. . . . .	1 share
Me., West Falmouth, "Helping Hands" . . . . .	2 shares
Iowa, Spencer S. S. . . . .	2 shares
Mich., Gobleville, Junior A. C. F. . . . .	1 share
Me., Ocean Park, Nellie Wade Whitcomb . . . . .	1 share
N. H., Center Sandwich, Junior Mission Band . . . . .	1 share
Me., Chesterville, Union S. S. . . . .	1 share
N. B., St. John West, Junior C. E. of F. B. ch. . . . .	1 share
Me., Bowdoinham Ridge S. S. . . . .	1 share
Mich., Onsted, Miss Ruth Daniels . . . . .	1 share
N. Y., Brooklyn, First F. B. church, Mrs. Furman's class, in memory of Emmet Johnston . . . . .	1 share
R. I., Pascoag, Junior C. E. . . . .	2 shares



Me., Bridgewater, S. S. . . . .	2 shares
Mich., West Oshtemo, S. S. . . . .	1 share
Kan., Horton, Junior C. E. . . . .	1 share
Me., Georgetown, Children's Mission Band . . . . .	1 share
N. H., New Hampton, Mission Band . . . . .	1 share
Mass., Lowell, Primary Dept. of Chelmsford St. church . . . . .	1 share
Me., Lisbon, Juniors . . . . .	1 share
Me., Dover and Foxcroft, Junior A. C. F. . . . .	1 share
Me., Dexter, Primary Dept. of F. B. S. S. . . . .	1 share
Ind., Badger, Primary and Intermediate Dept. of S. S. . . . .	1 share
N. H., Gonic, Junior A. F. C. E. . . . .	1 share
Minn., Winnebago City . . . . .	1 share
Iowa, Spencer, Juniors . . . . .	1 share
N. Y., Poland, Juniors . . . . .	1 share
Me., Bath, S. S. of Corliss St. church . . . . .	1 share
Minn., Winona, Mission Band . . . . .	1 share
Mass., Lowell, Kindergarten Dept., Chelmsford St. S. S. . . . .	1 share
Mich., Temperance, S. S. Class No. 6 . . . . .	1 share
Me., Pittsfield, Juniors . . . . .	1 share
Me., Auburn, Junior C. E. . . . .	1 share
N. H., Ashland, Juniors . . . . .	1 share
R. I., Pawtucket, in memory of Ben F. Jefferson, Jan. 31-Feb. 2, 1902 . . . . .	1 share
Ohio, Pleasant Grove, Junior C. E. . . . .	1 share
Tenn., Union Association . . . . .	1 share
Mass., Cambridge, Junior C. E. . . . .	1 share
Me., Eustis Center S. S. . . . .	1 share
Kan., Summit, Junior C. E. . . . .	1 share
Ill., Ava, Juniors . . . . .	1 share
R. I., Carolina Junior C. E. . . . .	1 share
N. H., Loudon Center, Children's T. O. . . . .	1 share
Me., Scarboro, Young Missionary Helpers . . . . .	1 share
Me., Chester, Sunday School . . . . .	1 share
N. H., Farmington, Junior Dept. of S. S. . . . .	1 share
Me., Cape Elizabeth and South Portland Juniors . . . . .	1 share
N. H., Manchester, Junior C. E. Society . . . . .	1 share
Mich., Litchfield, "Joy Bearers" . . . . .	1 share
Me., Saco, Juniors . . . . .	1 share
Mich., Grand Ledge, Juniors . . . . .	2 shares
N. H., Dover, Juniors, Washington St. church . . . . .	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S. . . . .	1 share
Mass., Lowell, Primary Dept. S. S. Paige St. F. B. Ch. . . . .	1 share
Chase, Trueman, and Carl Moody . . . . .	1 share
Mich., Mason, Mission Band . . . . .	1 share
Me., Canton, F. B. S. S. . . . .	1 share
Minn., Madelia, F. B. S. S. . . . .	1 share
Ind., Brookston, S. S. class of Miss Lida Moody . . . . .	1 share
Mich., West Kinderhook, First F. W. B. S. S. . . . .	1 share
R. I., Providence, aux. Plainfield St. church . . . . .	1 share
Maine, North Berwick, Junior C. E. 2d church . . . . .	2 shares
Mass., Somerville, Juniors . . . . .	1 share
N. H., Somersworth, Juniors . . . . .	1 share

## SAYINGS OF CHILDREN

THE children at a kindergarten in India were being asked the names of their favorite kings and queens. Akbar, William the Conqueror, Richard the Lion-hearted, were the answers of the mass. "King Edward VII," said one small voice, with a flourish. "What can you know about King Edward?" asked his teacher, to try him. The child drew himself up to the full height of his four years. "He is my king!" was his answer, and surely a conclusive one.

The child who described Henry VIII as a "professional widower," was an English production.

Then there was "Jack" writing to his aunt in England his six-year-old impressions of India, "Here we have a larger moon and we keep it better polished!"

And N., who upon being told he was getting quite old (he had had two birthdays), replied: "Indeed, I am not; I am almost new!" When still "almost new," N. was found one day sitting solemnly on a chair, kicking his legs up and down. "What is it in me that wants to go for a walk?" he asked. "Not my legs, for I could move them here."

Ethel and Marjory went with their mother to the stores to buy golf clubs for their father, who was sweltering in the Indian plains. "Ethel," said Marjory, "are these for our Father which art in heaven, or our father which art in India?" "Hush, Marjory!" was the answer. "Don't you know that our Father which art in heaven only plays Sunday games!"—*Selected.*

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## Contributions.

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## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for February, 1905.*

## MAINE.

Bowdoinham Ridge S. S. Miss Barnes . . .	\$1.30	Saco S. S. Primary Dept. Kind. Work . . .	\$5.00
Bromfield aux. by dues . . . . .	2.00	Scarboro aux. for Miss Coombs . . . . .	3.00
Dexter Primary Dept. S. S. Miss Barnes . .	4.00	Scarboro Young Miss. Helpers Miss Barnes	4.00
Houlton Q. M. aux. coll. . . . .	8.00	Waterville Conf. coll. . . . .	2.28
Houlton Q. M. aux. by dues . . . . .	4.00	Wells Branch aux. . . . .	15.00
Lewiston Main St. aux. Miss Coombs . . .	10.00	W. Bowdoin S. S. for orphan in Balasore . .	5.00
Lebanon 2d Church aux. . . . .	3.00	Receipts from Rev. E. Moody's trip in Me.:	
Lebanon 2d Church C. R. . . . .	2.90	Blaine \$5, Houlton \$7.66, Island Falls	
Lisbon C. R. dues . . . . .	1.34	\$3, Madison \$7, No. Anson \$3, Portland	
Lisbon F. B. S. S. Miss Barnes (in place of		\$3, So. Portland \$2, minus trav. exp.	
the share taken by Young People's Soc.)	4.00	\$15.25 . . . . .	15 41
Limerick Mrs. R. L. Howard . . . . .	1.00		
Mapleton aux. Paras \$8 by Jr. for Kati \$12	20.00		
Pittsfield Mary B. Wingate interest . . .	11.00		
Pittsfield aux. for native teacher "Nettie"	6.25		
Steep Falls aux. Mary Wingate S. O. . . .	4.50		

## NEW HAMPSHIRE.

Bow Lake aux. . . . .	3.00
Dover Wash. St. Jr. C. E. Miss Barnes . .	4.00
Farmington Jr. C. E. . . . .	2.00

Gonic C. R. . . . .	\$3.50
Gonic aux. . . . .	4.00
Laconia Dr. R. W. Wiley for Narie S. O. .	25.00
Milton aux. dues . . . . .	6.25
Milton aux. Miss Barnes . . . . .	6.25
N. Durham Miss Butts and Dom. Sci. . . .	6.25
N. Durham Q. M. aux. coll. . . . .	2.42
N. Hampton "Girls' Mission Band" Miss Barnes . . . . .	4.00
Pittsfield aux. mem. dues . . . . .	2.00
Somersworth Bessie Peckham School . . .	10.00
Suncook Clara M. Warner for Emily . . .	5.00
Union Miss Emily A. Hall F. M. . . . .	2.00
W. Lebanon aux. int. M. A. Dearborn Fund	6.00
Wolfeboro Q. M. aux. . . . .	8.00
Receipts from Rev. E. Moody's trip to N. E.:	
Ashland \$5, Alton \$4.70, Concord \$6. 4,	
Danville \$10.25, Dover \$2.70, Holderness	
\$3.50, Laconia \$14, Loudon \$12.67, Man-	
chester \$4.10, Meredith \$3.72, Pittsfield	
\$4, Rochester \$1.15, minus traveling exp.	
\$35.85 . . . . .	35.88

## VERMONT.

W. Charleston aux. . . . .	5.40
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## MASSACHUSETTS.

Cambridge aux. for child in S. O. . . . .	6.25
Cambridge C. R. . . . .	2.20
Lynn aux. for native teacher . . . . .	6.25
Receipts from Rev. E. Moody's trip in N. E.:	
Haverhill \$9.62, Lawrence \$6.40, Lowell	
(Paige St.) \$11.55, Lowell (Chelmsford	
St.) \$7, Lynn \$1, minus trav. exp. \$17.75	17.82

## RHODE ISLAND.

Arlington aux. Ind. . . . .	4.00
E. Killingly aux. Ind. . . . .	3.00
Greenville aux. K. W. . . . .	5.00
Greenville aux. Ind. . . . .	5.00
N. Sterling aux. Ind. . . . .	4.50
N. Sterling aux. K. W. . . . .	4.50
Pascoag Jr. Soc. Miss Barnes . . . . .	8.00
Providence Rog. Wms. Y. P. S. C. E. kinder-	
garten work . . . . .	18.75
Providence Rog. Wms. Jr. C. E. kind. work .	12.50
Providence Park St. aux. K. W. . . . .	5.00
Providence Park St. aux. Ind. . . . .	5.00
Providence Elmwood Ave. C. E. child S. O. .	6.25
Warwick Central aux. Ind. . . . .	2.50
Receipts from E. Moody's trip N. E.:	
Arlington \$4.33, Carolina \$2.32, Prov. (Elm-	
wood Ave.) \$3, Prov. (Rog. Wms.)	
\$8.73, Pawtucket \$15.38, minus trav. exp.	
\$16.75 . . . . .	17.01

## NEW YORK.

Brooklyn Eva L. Buker . . . . .	10.00
Buffalo 2d F. B. ch. amt. rec'd from Erie	
County Q. M. . . . .	4.14
Gibson Q. M. W. M. S. for native teacher . .	4.33

## INDIANA.

Prairie aux. for Hindu Boys' School in charge	
of Miss Butts . . . . .	12.50

## ILLINOIS.

Ava Jrs. Miss Barnes . . . . .	4.00
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## MICHIGAN.

Algonsee aux. Dr. B. \$1.25 Home \$1.25 . .	\$2.50
Batavia aux. Dr. B. . . . .	9.47
Calhoun and N. Branch Q. M. Miss Barnes .	2.26
Cass and Berrien Q. M. Dr. B. \$1.50 H. M.	
\$1.55 . . . . .	3.05
Gobleville aux. Dr. B. \$2.48 Storer \$2.48 . .	4.96
Hillsdale Q. M. Dr. B. \$11.08 H. M. \$11.08	
Storer \$5.54 . . . . .	27.70
Montcalm Q. M. Dr. B. . . . .	4.36
N. Branch aux. Dr. B. \$1.75 H. M. \$1.75 . .	3.50
Oshemo aux. Dr. B. \$1.48 H. M. \$1.48 . .	2.96
Paw Paw aux. Dr. B. \$1.50 H. M. \$1.51 . .	3.01
Sanilac Q. M. C. R. . . . .	.60
Temperance Class No. 5 on pledge . . . .	2.00
Union aux. Dr. B. . . . .	8.00
Wixom Jr. C. E. Miss Barnes . . . . .	3.78
A friend Dr. B. 50 cts. H. M. 50 cts. . . .	1.00
Mrs. E. Fuller dues Dr. B. 50 cts. H. M.	
50 cts. . . . .	1.00

## MINNESOTA.

Brainard W. M. S. 1-2 H. M. 1-2 F. M. . . .	10.00
Champlin aux. for Bible woman . . . . .	12 50
Hennepin Q. M. W. M. S. for F. M. . . . .	3.00
Minnesota Y. M. W. M. S. 1-2 H. M. 1-2	
F. M. . . . .	10.00
Madelia aux. for kind. work . . . . .	15.00
Winnebago City Sarah Benedict for school at	
Midnapore . . . . .	25.00
Winnebago F. B. S. S. Miss Barnes . . . .	2.00
Winnebago City F. B. S. S. Miss Barnes . .	1.00

## IOWA.

Wilton Junction C. R. . . . .	.65
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## KANSAS.

Summit Junior C. E. for one share Miss	
Barnes' salary . . . . .	4.00
Summit C. R. . . . .	.61

## SOUTH DAKOTA.

Sioux Falls S. S. birthday box . . . . .	2.35
Sioux Falls Juniors . . . . .	2.00
Sioux Falls aux. for well . . . . .	1.75
Valley Springs aux. for well . . . . .	1.75

## CALIFORNIA.

San Francisco the "Betsy French Dyer Me-	
memorial" for Jhumpie in S. O. by James	
A. Dyer . . . . .	25.00

## NEW BRUNSWICK.

Grand Harbor C. E. Soc. for support of	
"Dukkie" in S. O. . . . .	6.00

## MISCELLANEOUS.

Income of Starbird Fund 1-2 for child in S. O.	
and 1-2 for widow in D. S. Home . . . .	25.00
Collected by Miss Barnes for well . . . .	9.00

Total . . . . . \$679.02

LAURA A. DEMERITTE, *Treas.*  
per EDYTH R. PORTER, *Asst. Treas.*

Ocean Park, Me.

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

